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THE
DEVOUT
SOULES
SEARCH

With the happie issue of
Comfort found.

IN A SERMON,
Preached at Paules Crosse.

. Jan. 14. 1610.

By *Thomas Myriell*, Preacher of the
word of God, at *Barnet*.

Bonus es domine, animæ quærenti te. Si
quærenti, quanto magis inuenienti? Si
tam dulcis est memoria, qualis erit præ-
sentia? Bern.

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TO THE
RIGHT REVE-
REND FATHER IN
God, the Lord Byshop of
Bath and Wells, my very
good Lord, heauenlie
grace, and earthlie
peace.

RIGHT Reuerend Father
in God, & my very good Lord.

There is no such mo-
tiue, to giue life, nor
meanes to preserue life in
the affection of loue, as
A 3 loue

The Epistle

loue it selfe. Neither is anie thing so kindly to mans nature, or so naturall to mankinde, as to loue, when one is beloued.

Therefore euen hee, which is loue it selfe, takes this course, hee loues vs first, that wee may loue him first, and last; *Quid tam popolare quam gratia?* saith that generous Bishop. Favour and grace, as we affect and desire nothing more; So, nothing so much affecteth and delighteth vs. Hence, my Lord it is, that as by dutie,

Dedicatorie.

tie, I must not, but honor;
so by affection, I cannot,
but loue your Lordship:
my selfe in particular, ha-
uig receiued as good cause
to doe this, as you giue to
others in generall, iust rea-
son to doe that.

Your Lordships pro-
mise, that you would re-
member mee, doth make
me vowe, neuer to forget
you. Your kinde affecti-
on, in wishing you might
do me good, did me much
good presently, as soone as
you wished it. And *certes*,
I no wayes doubt, (such is

A 4 your

The Epistle

your Lordships loue and respect, with God himself in heauen, and his vice-gerent, & vice-regēt in earth: such your dignitie, and eminencie in the Church and Court,) that anie reasonable matter is, or can be so difficult, that your Lordship may wish for it, and yet not haue it.

I know your Lordship looke for no requitall, and indeed I can make none. Yet, if I should not so much, as once shew some willingnes, I should more then make shewe of great

Dedicatorie.

vnworthinesse.

Æschines, a poore scholler
to *Socrates*, when hee saw
manie of his companions
bestow great gifts on their
maister, himselfe grieuing,
hee could not be a compa-
nion with them in giuing
rewards, as hee was in re-
ceiuing Learning : thus
said, *Nil dignum te, quod
dare tibi possum, inuenio: Et
hoc uno modo pauperem me,
esse sentio. Itaque dono tibi,
quod unum habeo meipsum.*

*Hoc munus, rogo, qualecunq;
est, boni consulas, cogite q;
alios, cum multum tibi darent,
plus*

The Epistle

plus sibi reliquisse. I can
finde nothing to giue you,
which is anie way wor-
thie of you ; and heerein
onely, I finde my selfe to
be poore. Therefore, loe,
euen all that I haue, I giue
you, that is, My selfe. This
gift, I desire you, be it ne-
uer so simple, to take in
good worth, and to rec-
kon of others, that though
they gaue much to you,
yet they kept more for the-
selues. To whom Socra-
tes made this answere.

*Quidni tu mihi magnum mu-
nus dederis, nisi forte paruo te
asti.*

Dedicatorie.

æstimas? Habebo itaque curæ,
vt te meliorē tibi reddam, quā
accepi. Without doubt,
thou hast giuen me a great
gift, vnlesse thou accoun-
test thy selfe little worth:
I will therefore endeuour,
that I may restore thee a-
gaine vnto thy selfe, better
worth then I tooke thee at
the first. The like gift, my
Lord, I a poore *Æschines*,
doe most willingly bequeath
to your Lordship; & that
because I verelie hope,
that, with graue and wise
Socrates, you will, ere long,
restore mee to my selfe a-
gaine,

The Epistle

againē,(now scarcely *apud*
me , through an Ocean of
worldlie crosses) much
better then you now find
me.

And for a pledge of this
gift , I beseech your Lord-
ship to accept this rude ser-
mon , and to giue it your
countenance to grace it ,
and protection , to defend
it. And then I doubt not,
but , as it was once care-
fully attended from my
mouth, by honorable and
religious hearers, since, ear-
nestly requested from my
hands, by worshipful and
deare

Dedicatorie.

deare friends : So, now,
much more , it will be
thankfully receiued in the
hearts of all deuout Chri-
stians, not, because it is a-
ny longer mine , but for
that it is become whollie
your Lordships. And so,
humblie crauing pardon
of your Lo: for my bold-
nes, I cease further to trou-
ble you : euer resting, your
Lordships humbly to
be commanded,

Thomas Myriell.

Introduction

The first thing I noticed when I stepped
out of the plane was the cold. It was
a shock to the system, but I was
used to it. I had been told that the
weather was bad, but I didn't think
it would be this cold. I was
wearing a heavy coat, but it wasn't
enough. I was shivering. I was
told that the weather was bad, but I
didn't think it would be this cold.
I was wearing a heavy coat, but it
wasn't enough. I was shivering. I
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but it wasn't enough. I was shivering.



TO THE READER.

DEARE Christian Reader , (for
deare I reade thee , if thou be
a Christian ,) To thee , I
trust, I need not Apologize for Prin-
ting this Sermon. If it profit spoken,
it cannot but profit written. For other,
if any complaine, ^a There is no end of
making many bookes; I answer, it
is meant, of many bookes made to no end.
But for a Sermon, there is great reason,
as to make it out of a book in the pulpit,
so to make it into a booke in the Presse.
Euery good thing, the more cōmon, the
more commodious. And it is no lesse
griefe to the spirituall father, to see that
his offspring, (bred of his braine, and
brought forth by his breath) should die
as soone as it begins to liue; thē it is for
the naturall mother, to behold one and
the

^a Eccl. 12.
12.

To the Reader.

the selfe same day, to be vnto her childe
dies natalis, and dies fatalis, a day of
birth, and a day of death. And surely,
wee liue in an age, where all knowledge
abounds, I haue the true experimentall
and practicall knowledge of Christ, and
therefore, wee had need now, with the
Prophets of old; to b adde praecept vpon
praecept, by speaking, and liue vnto
liue, in writing. These reasons, with
the importunitie of many friends, haue
made me yeeld to the publishing heere-
of. Vse it, and enioy it in the Lord: in
whom, and to whome, I leaue
thee, euer resting,

c Seruus tuus, per ipsum,
& conseruus sub ipso.

Thomas Myriell.

b Isa. 28.
10.

e August. ad
licent. epist.
41.



THE DEVOT SOVLES SEARCH.

Mark. 16. 6.

But he said vnto them, Be not afraid:
Ye seeke Iesus of Nazareth, which
was crucified: he is risen, he is not
heere, behold the place where they
put him.



Hough the wisest
of the Sonnes of
men had not saide
it, yet the experi-
ence of the sonnes
of men, had long

since prooued it, that a *Loue* is as
strong as death. Cant. 8. 6. As strong
B (saith

a Can. 8. 6.

b Sive quia
nemo eam
vincit, sicut
mortem: si-
ue quia in
hac vita vsq;
ad mortem,
est mensura
charitatis.
August. ad
Hieron. E.
pist. 29.

c 1. Cor.

13. 13.

d Nō prop-
ter eminē-
tiam, sed
propter per-
manentiam.
August.

e Luc. 8. 3.

f Ioh. 19.

25.

(saith *Augustine*, in a double respect.

b Either because no man ouer-
comes loue, no more then death ;
or else , because the measure of
loue extendeth euen vnto death :
so as the partie louing , shrinketh
not at the sharpest sting of death,
to expulse his affection to the par-
tie beloued. Nay, if we say, loue is
strōger then death, we say no more
then reason will defend, which tel-
leth ys; Death may extinguish life,
but is notable to extenuate loue.
Faith and hope, two great victors: c
but the gceatest of these is loue. 1. Cor.
13. 13. The greatest, though not
for the dēminēcie here in this life,
yet for the permanency, when this
life is done.

Which threefold strength of
loue, is well exemplified in these
three holie women , who loued
Christ in his life, and *ministred vn-
to him of their substance.* Lu. 8. 3. Lo-
ued him at his death, & *f wept for
him at his Crosse.* Ioh. 19. 25. Loued
him

him after death, & *and ran with oyn-
ments and odours, to embalm him in
his grave.* Mar. 16. 1. Where, their
forward deuotion beeing preuen-
ted by his early resurrection; and
their sorrowful eies (in stead of his
dead bodie) presented, with the
sight of a glorious Angell suddenly,
their hearts were filled with as
much new fear, as before they were
cloyed with old vexing griefe. But
hee which defraudes not good in-
tention of the due encouragemēt,
neither denies simple deuotion of
her right instruction, purposely
sent his Angell, both to direct the
against their errour, & to comfort
them against their feare, which
made the Angell according to his
charge, kindly to bespeake them,
saying: *Be not afraid, yee seeke Ie-
sus of Nazareth, which was cruci-
fied, &c.*

In which words, Right honora-
ble, Right worshipfull, and welbe-
loued Christians, we may consider

8 Mar. 16
1.

two things. First, the persons speaking, or doing. Secondly, the matter spoken or done. The persons, in these words, *But hee saide vnto them:* And they are two. The Angell directing, the women enquiring. The matter in these wordes, *Be not afraid, ye seeke Iesus of Nazareth, which was, &c.* And it is three-fold. First, the Angells consolation: *Be not afraid.* Secondly, the womens enquisition. *Ye seeke Iesus of Nazareth, which was crucified.* Thirdly, Christs resurrection. *He is risen, he is not here: behold the place where they put him.* Of these in order. And first of the persons.

h Mar. 16

5.

i Mat. 28.

2.

Touching the first of the two persons: Our Euangelists heere calleth him *h a young man*, Mark. 16.5. But Saint Matthew plainly, chap. 28.2. calleth him, *i the Angel of the Lord*. An Angell then it was in the forme of a young man: which outward forme Angels sometimes vsed, (as one vseth a garment) to put

put on and off at pleasure: as also their eating of meate, done saith Saint Augustine, *& non necessitate, sed potestate*: not by any necessitie which was in themselves, but by a power which they had from God: vsing things agreeable with vs, and carrying themselves suteable vnto vs, that their strangenesse might not be terrible, but their familiaritie comfortable. This Angel therefore, being sent to comfort, not to astonish, tooke on him the forme of a young man, in his apparition to these most deuout women. Of a man, a forme custumable, that he might not affright: of a young man, a forme amiable, that hee might delight.

Now the word *Angell*, significth a messenger. *A name*, saith Augustine *l'officy, non natura*, declaring an Office, not describing a nature. For in that he is, *he is a spirit*: in that he is sent, *he is an Angell*: but a name wel be seeming those pure, louing,

k August. ad
Deo gratias,
Epist. 49.

l August. in
Psal. 104.
Ex eo quod
est spiritus
est: ex eo
quod agit,
angelus est.
Ibid.

and ready spirits, who alwayes beholding Gods face in heauen, are readie to execute his commaund on earth. The chiefe of all Gods creatures, excellent in all things, but for three things most excellēt: that is to say, purenes of substance, readines of obedience, feruentnes of charitie. Which three things the Psalmist couertlie notes, Psal.

m Ps. 104.

4.

104.4. *m* He maketh his Angels spirits, and his Ministers a flame of fire.

Hee maketh them spirits, there is their pure substance. He maketh the Ministers, there is their readie obedience; he maketh the a flame of fire: there is their heate of loue.

But *Moses* declares these things more plainely, in the making of the Cherubims, which were placed ouer the mercy-seate, in the Temple. These he made, *of the purest golde, with their wings stretched out, and their faces one towards another.*

n Exo. 25.

19.

Exod. 25. 19. Of the purest gold, there is the dignitie of their substance:

stance: for of all mettalls, gold is most excellent. *With their wings stretchd out*: there is the readines of their obedience; for of all creatures, winged are swiftest. *With their faces one towards another*, there is the feruentnesse of their charitie: for of all the gestures of the body, none is so amiable, as kindly to behold him in sight, to whom we are beholden of dutie.

That their nature is pure, their mansion declares. *For they alwayes behold the face of God, in heaven.* Matth. 18. 10. Into whose presence, no impure thing can be admitted. p Reuel. 21. 27. Hence, for their shining, they are called *Starres*, and for their brightnes in shining, *Starres of the morning.* Iob. 38. 7.

That their obedience is swift, their name declares. *A quo dominatio, ab eo denominatio.* From the the qualitie super-eminent, is the name deriued. Having then the

o Mas. 18
10.

p Rem. 21.
27.

q Iob. 38. 7

name of a messenger, they are signified to be most diligent in executing a message. Hence, as for brightness, they are compared to the starres: so for swiftness, they are likened to the windes: *¶ Hee rode vpon Cherub, and did flie; hee came flying vpon the wings of the wind.* Psalm. 18. 10.

¶ Psalm. 18.

10.

¶ Luc. 15.

10.

¶ Iacob. de
vorag. dom.
3. post Tri.
u Stell. in
Luc. 15. 10.

¶ Chrysost.
in Matth.
hom. 1.

That their charitie is most seruent, the scripture is euident. For euery way they desire our welfare. Touching our inward estate, so much wish they our greatest good, that they ioy in our *conuersion* to God. Luk. 15. 10. Not only for that by the conuersion of good men, & their number is made vp againe. *¶* Nor yet onely for that they see such a glorious fruit of their custodie and charge, that men by repentance forsake the Tents of vngodlines, & like good Christian Souldiours, warre vnder the banner of Christ. But also, for that, by the conuersion of the faithfull, & *Fueta*
est

est una omnium permixtio, saith Saint Chrysostome, there is made a mixture of all creatures together; the Angels ioyned company with men, imploring God on earth, as it felt out when Christ was borne: and men are added to the quiers of holy Angels in heauen, as it comes to passe when a Christian dies.

For our outward estate, they waite on vs, as if they were more ours then their owne. ^a See, saith our Sauour, *that yee despise not one of these little ones, for I say vnto you, their Angels doe alwaies behold the face of my father which is in heauen.* Mat. 18. 10. Iustly he saith, their Angels, for they are, ^b *κρυπτὰ πνεύματα*, Ministering spirits, sent out for their good, which shall be heires of eternall life. *Heb. 1. 14.* Not that we are able certainly to determine, that every one hath his owne Angell especially allotted vnto him, as they of Rome teach: but that many Angels are appointed vnto one seruant,

^a Mat. 18.
10.

^b Heb. 1.
14.

^c Specialiter designatum Lomb. lib. 2. distinc. 12. Rhem. an. not. in Mat. 18. 10.

seruant, if necessitie require; as the scriptures of god teach. *He hath giuen his Angels charge ouer thee*, saith David. *Psal. 91. 13.* They stand sentinell alway by vs, and pitch their tents about vs. *Psal. 34. 7.* And the more herein is shewed Gods goodness to vs, the more hereby should be manifested our confidence in him. *He hath giuen his Angels charge ouer thee*, saith the holy Ghost. *Quam tibi debet hoc verbum inferre reuerentiam, afferre deuotionem, conferre fiduciam?* This sweet word of his, saith Bern. how great reuerence should it strike, how great deuotion breed, how great confidence kindle? Reuerence for the presence of the Angels, deuotion for their beneuolence, confidence for their custodie. *g. Caute ambula*, walke warily, the Angels of God are present with thee, when all men on earth are absent from thee: presume not to doe that in the sight of an heauenly Angel, which thou wouldst shame to doe in the presence

d *Psal. 91.*

13.

e *Psal. 34.*

7.

(Bern. in

Mal.

Qui habitat.

verf. 13.

g Bern. ibid.

sence of an earthly man. And thus much touching the first person.

The second persons are the women which seeke. Now who they were in particular, none of the Evangelists in my iudgement haue so fully set downe, as this our Evangelist *S. Marke*; For he, vers. 1. of this chapter, hath set downe their number, and their names. Their number *three*. Their names, *Marie Magdalen, Marie the mother of James, and Salome*; Together also with the ende of their comming, and the time of it. The ende, *to embalme the dead bodie of Iesus*. The time, *verie early in the morning while the Sunne was rising*. Verie forward deuotion indeed, you will say, so soone to be stirring, but what might moue them hereunto? Some peraduenture will say, pittie of the dead corps. For women haue this nature, when entreatie cannot moue them, pittie will driue them. When the ioy of his life could not bring them to his

his loue, the sorrow of his death did fetch them to his graue. Some againe, happily may say : Desire of newes. For women like the men of Athens, *gine theſelues wholly, either to heere, or to tell ſome newes.* Act. 17. 21. So they, which were wearie of his ſight while he was aliue, did now long after it, when he was dead. But God forbid, ſo charitable creatures ſhould euer vndergoe ſo vncharitable a cenſure. I ſay therefore, it was loue, it was pietie, it was decencie.

First, it was loue; For *He ſoneth much, to whom much is forgiven.* Luk. 7. 47. But Chriſt, not only forgauē the much, but gauē them much.

Dilectionem non reddidit, ſed addidit ſaith Bern: He returned not loue as a debt, but beſtowed it as a gift. And therefore if you maruell why thus they loued him, Saint John anſwereth for himſelfe, and them alſo, *We loue him becauſe he loued vs firſt.* 1. Ioh. 4. 19. Hereunto addc,

b Act. 17.

21.

i Luc. 7.

47.

k Bern. ſu-
per Cant.
Ser. 20.

i 1. Ioh. 4.

19.

adde, that beside his generall loue wherewith he loued them as his elect, he also affected them in particular loue as his friends. One of them, *Marie Iacobi*, was his mothers sister; and his loue was not wanting, either to her, or her children. Not to her selfe, he made her his Aunt. Not to her children; For, of her fower sonnes, *Iames*, *Ioses*, *Simon*, *Iude*, he chose two, the eldest and the youngest to be his holy Apostles. A fauour so great, and a priuiledge so high, that if he had made them Monarches, it had come short of this. But to *Marie Magdalen* he shewed more loue, and so much the more appears it, for that, she was not of his kindred. She neuer wanted either his good deeds to comfort her, or his good words to excuse her. Not his good deeds for her comfort, either for her selfe or her friends. Not for her selfe. ^m Out of her he cast seauen diuels. *Luk. 8. 3.* Not for her friends.

mLuk. 8. 3

^a *Ioh. 11.*

44.

^o *Luc. 10.*

38.

^p *Luc. 7. 39*

^q *Luc. 10.*

41.

^r *Mat. 26.*

10

friends. ^a Her brother *Lazarus* he raised from dead, *Ioh. 11. 44.* ^o Her sister *Martha* he graced with his presence, and preaching in her house, *Luk. 10. 38.* As she had his good deeds, so had she alwaies his good words. For he excused her threentimes. First, to the Pharisee, *who said she was a sinner.* ^p *Luk. 7. 39.* Secondly, to her sister, *who said she was idle.* ^q *Luk. 10. 41.* Thirdly, to *Indas*, who said she was *prodigall.* ^r *Mat. 26. 10.* What could Christ doe more for them, while he was aliue, or they lesse for Christ now he was dead?

Secondly, it was pietie, wherein they exceeded men. For as they shewed more sorrow then men at Christs passion: so they shewed more deuotion then men at his resurrection. Whilst that men were securely sleeping in the nightly graue of their beds, these deuout women were religiously seeking Christ in the quiet bed of his graue.

graue. They feared not the dark-
 nesse of the night, which might
 haue produced dangerous effects:
 they respected not the malice of
 the Iewes, which hated such as lo-
 ued Christ: they shrunke not at the
 horror of the dead corpes, which
 is a thing that flesh trembles at:
 they were not daunted at their
 owne weakenesse, the stoutest of
 them being but a woman, *mulier*,
mollis aer, a soft and tender breath,
famina, ferens minus, least able to en-
 dure and hold out: not any of
 these, not all of them could hold
 them backe from seeking of *him*
whom their soule loued. [Cant. 3. 1.

Loe here deare Christians, most
 deuout charitie, most charitable
 deuotion. Loe, how true it is, that
 women, as by nature they paralell
 men in wit, so by grace they equall
 them in vertue. What can you say
 against them? If one were a cause
 of death, another was a meanes of
 life. One indeed, receiued *verbum*
edificatorium

[Cant. 3. 1

1 Tertull.
lib. de carne
Christi.

2 Tertull.
ibid.

3 Verbum
diaboli se-
men illi fuit,
cuius est
denique dia-
bolum fra-
tricidam.
Contra Ma-
ria eum
edidit, qui
carnalem
fratrem
Israel, inte-
remptorem
suum, sal-
vum quan-
doque prae-
staret Ter-
tull. ibid.

edificatorium mortis, the word that
set vp death; but another concei-
ued *verbum extructorium vite*, the
word which set vp life againe. One
beleued the diuell, and another
gaue credit to the Angel, *Et quod
illa credendo deliquit, hac credendo
deleuit*, what the first by rash cre-
diting lost, the other by true be-
leeuing got againe. 2 One by be-
leeuing the diuell, brought forth a
murderer that slew his brother in
the field; the other, by beleeuing
God, brought forth a Sauour slaine
by his brethren in the flesh. Final-
ly, *Eue* signifieth life, and *Maria*
importeth bitternesse, but they
were both contrary to their names:
for *Eue* in stead of life, brought
death: and *Maria* in stead of bitter-
nesse, brought sweetnes.

Now, these women were the re-
porters and proclaimers of this
benefite. The gloriousst message
that euer was, was first committed
to a woman, because the woman
first

first hasted to heare it. As *Marie* was the meane betweene God and man to beare Christ, and bring meanes of saluation; so these women were the meane betweene the Angell and men, to preach Christ, and bring newes of the resurrection. As there was a progresse in the denunciation of death, from the diuell to the woman, from the woman to the man: so, there was a processe in the anunciation of life, from the Angell to the women, from the women vnto men. For, a sent from the Angell, they doe the worke of an Euangelist, and being made Apostles, to the Apostles, they goe forth with speed, to sing the mercies of the Lord, betimes in the morning. b The woman therefore which first fell to transgression, doth now first bring newes of remission; and she which at first brought death into paradise, doth now first of all fetch life from the sepulchre, c *Centenders*

C

de

a Missæ ab angelo, opus faciant Evangeliz, factaq; Apostole apostolorum, testiant ad annuncian- dum mane misericor- diam domi- ni. Bern. su- per Cant. Ser. 75.
b Quæ pri- ma iuit ad culpam, nūc prima currit ad veniam Ludolp. de vit. Chri. patt. 2. cap. 71.
c Idibid.

de morte rapere uitam, qua offendens de vita rapuit mortem, contending, saith one, out of death to fetch life, which before offending out of life did bring death.

Thirdly, it was decencie. Decencie, two waies. First, naturallly, which allowes it neither for customeable, nor commendable, for matrons to goe alone. And indeed, in so heauy a case as death, at so vnwoted a season as night, to so dismall a place as the graue, if they had gone single, they might haue fainted, and fallen, *d vs soli*, saith the Preacher, *Eccl. 4. 7. Woe be to him that is alone*, especially, if he be alone in his woe. Therefore, as all had lost, so all sought, and happily, & blessedly, all found. Secondly, spiritually, which required, that amidst so many enemies of the resurrection, sufficient witnessse should be produced, to confirme the truth thereof. Now the scripture saith, *e in the mouth of two or three witnessses, euery word*

d Eccle.

4. 7.

e Deu. 19.

15.

word shall stand. Deu 19. 15. Two then might haue serued, but here were three, and ^ta three-fold cord is not easily broken. Eccle. 4. 12.

f Eccle. 4.

12.

In a word then, As deuotion stirred vp these women to seeke, and finding, encouraged their deuotion: so let precept moue vs to be deuout, that practise may bring vs to the like blessed finding. A first we all shamed not to imitate woman in following the diuell to damnation: let vs now much lesse shame to imitate these women, in running to Christ for saluation. Though they be women, their example is notable. Peter himselfe at their word, ran out. Iohn, not onely runnes out with Peter. but g^out-
runnes him. Ioh. 20. 4. Peter hath his name from Petra. a rocke, and yet he relented at the loue of Christ: but h^o harder and heauier than stone, and lead, are their hearts, saith Anselme, who are not drawne from earth, to loue God in heauen, by that
C 2 band,

g Ioh. 20. 4

h O graui-
ores saxo &
plumbo,
quos ta ti
a nonis vin-
culum, non
t abitur.
lum ad de-
um. ex quo
prius a it
deum cor-
tu in ad ho-
mines. n-
telme. lib.
de siml.

i Et Reuera,
vb firma tu-
taq; securi-
tas est, nisi
in vulneri-
bus Saluato-
ris? Bern:
super Cant.
Serm.
k *Psal.*
91.3.

band, which drew God out of heauen,
to loue man on earth The graue of
Christ is our hiding place. As the
beastes that are hunted by men,
flie into dennes and holes of the
earth, for safetie against the furie
of dogges: so let vs, which are be-
come like the beastes that perish,
when we are hunted by Sathan,
that mightie Nimrod, flie; & hide
our selues in the graue of Christ.
There and no where else, *i* is firme
and safe securitie to be found. It is
his promise. & *he will not shrinke fro*
it. Tria him, O feeble soule, in thy
greatest need, *k he shall preseruethee*
from the snare of the hunter. *Pl. 91.3.*
Thus much, touching the persons.
The matter follows, & first, of the
Angells consolation, *Be not afraia.*

At the first hearing whereof,
peradventure some may be afraid,
that it is not the voice of a good
Angell from heauen, it sounds so
like the rotten stay of securitie,
which the Diuell gaue our first pa-
rents

rents, to rest on earth, whē he said,
*Ye shall not die at all.*¹ Gen. 3. 5. For,
 doth not the Scripture by precept
 commaund *Feare*? Do not all ho-
 lie men by practise commend it?
 Was it not at first created and fra-
 med a qualitie in the soule of man?
 Was it not afterwarde an affecti-
 on in the soule of him which was
 both God & man? Hearken deare
 Christians: He saith not, *Feare not*
at all: but he meaneth, *m Feare not*
too much. And indeed, in this du-
 tie, great discretion is to be vsed.
 Therefore, the scripture sometime
 saith *Feare*: sometimes againe, *Be*
not afraid. *Feare*, for too little feare,
 is want of grace. *Be not afraid*, too
 much feare is want of faith. *Feare*,
 too little feare is presumption. *Be*
not afraid, too much feare is despe-
 ratio. And this very precept, *Be not*
afraid, instructs vs in three points.

First, who it is that ought to be
 feared. Not men, not Angells, not
 diuels, but God only. The seruant

1. Gen. 3. 5.

m m m m m
 c i d s.
 Ne auonito
 stupore ex-
 terreamini.

q *Mal. 1.*

6.

q *Reu. 22*

9

p *Mat. 4*

10.

q Custodes
quidē digni
sunt qui ser-
re ntur, vos
autem disci-
puli do-
mini, ne ter-
remini.
Theop. in
Mat. 8.
r Lactant.
Instit lib. 1.
cap. 1.

feares not his fellowes in the fa-
mily, but n the seruant feareth his
maister. *Mal. 1.6* God is *Paterfa-
miliās*, maister of the familie, and
the Angells be o *our fellow seruants*.
9 *Reu. 22 9*. Againe, whom we must
worship, him must wee feare; for
feare is a speciall part of Gods
worship. But, p *Thou must worship
the Lord thy God onely, and him a-
lone serue. Matth 4. 10*. Therefore
the Lord God must onely be fea-
red.

Secondly, who it is, that ought
to feare. Not such as q seek Christ,
like these blessed women, but such
as kill Christ, like the cursed *Iewes*.

As there is a twofold compositi-
on of men; that is, of pride, and
humilitie: so there is double dis-
position in God, of Iustice, & mer-
cie. He, which is r *ergo pios, indul-
gentissimus Pater*, a most louing
and gentle Father to the righte-
ous; the same is also *aduersus im-
pios rectissimus index*: A most seuer
and

and iust iudge to the wicked. And heere, the verie same God by his Angel, so frightened the wicked keepers of Christ, that they became like dead men, *Mat. 28.4*. But yet, so cheered of these blessed seekers of Christ, that he expelled all feare from them, saying: *Be not afraid.*

Thirdly, how it is that we ought to feare. For there is one *Feare*, which perfect loue casteth out. *1. Ioh. 4. 18*. And another feare, which bringeth in the loue of God. *Pro. 15. 33*. This wee must embrace, not that. This, because it is like the feare of a louing wife, which *quanto ardentius diligit, tanto diligentius cauet offendere*, saith Saint Augustine: The more ardently shee loues her husband, the more diligently she takes heed of offending him. Therefore, David calleth it *a Castus timor*, *Ps. 19. 9*. Chast feare, *b Gratis amans* saith Augustine, *non puniri timens ab eo, quem tremit, sed separari ab eo quem diligit*. Louing

Mat. 28.

4

1. Ioh. 4.

18

u Pro. 15

33.

x August.

in Psal. 19

a Psal. 19.

9

b August. in

Psal. 19. ex-

posit. 1.

C 4 freely,

freely, and fearing louingly, not so much, least she be punished of him whom she dreads, as least she be diuided frō him whom she loues.

Hence it is, that by *Feare* is signified all Gods worship & seruice.

Dauid calling to all Gods seruants, intituleth them, *c* such as feare God, Psalms. 66. 16. *Abraham* when hee would signifie *Abimelech*, and his seruants to be without religion, said, *d* Surely, I thought the feare of God was not in this place. Gen. 20. 11.

11. When *Iacob* and *Laban* made a couenant, *Laban* sware by his Idolls, *c* but *Iacob* sware by the Feare of his father *Isaac*. Genes. 31. 54. So true it is, that one saith, *Vbi non est metus non est religio*. Where feare is wanting, Religion is absent.

And *t* *Timor hominis Dei honor est*. Mans feare is Gods honour.

For this cause, Feare is compared to a Porter. A good Porter will keepe out rogues and varlets out of his Lords house : so doth

Feare

c Psal. 66.

16

d Gen. 20.

11

c Gen. 31.

54

f Tertul. li.
de penitent.

Feare thrust vices out of the soule.

g *The feare of the Lord drineth out sinne.* Eccl. 1. 26. Herein, it is like to *Iosiah*, which signifieth the fire of the Lord. Hee put downe the high places, cut down the groues, demolished *Baals* altars, sacrificed his Priests, and like a fire, burned and consumed all the peoples abominations. h 2. Kings. 3. 5. So Feare, like a spirituall fire, both burnes vp our stubble of vitious qualities, and warmes the heart inwardly with a zeale of Gods glory: and like the good huswife, sweeps cleane our heart, that it may be an holy Temple for the Lord.

Againe, *A good Porter will let in all his Lords friends, that his house may be furnished with guests.* So doth Feare, i *Shée filleth her house with all things desireable*, Eccl. 1. 21. And therefore, when *Dauid* had some worthie matter to relate, he chose for his auditors k *Such as feare God.* Psal. 66. 16. l *Non est quibus narre-*

g *Eccle. 1.*
26.

h 2. *King.*
23. 5.

i *Eccle. 1.*
21

k *Psal. 66.*
16

l *Aug. in*
Psal 65.
Dei timor
aperiat au-
res, vt sit
quod intret,
& qua in-
tret Aug.
ibid.

saith Saint *Augustine*, *ubi Deus timor non est*. Where feare hath made no passage, there wordes can haue no entrance: but let feare once open the eare, and there will be matter to enter, and entrance for matter. To conclude, *A good Porter will retaine vigilancie*: for feare the thiefe enter in, & spoyle the house. So true Feare euer wakes, leaſt the Soule by negligence be betrayed. For *m* if a man holde him not ſure in the Feare of the Lord, his house will ſoone be ouerthrowne. *Eccles. 27. 3.* Hence Saint *Ierome*, *n* *Timor virtutum custos est, Securitas ad lapsum facilis*. Feare is vertues Guardian, whilst securitie makes ſhipwracke of goodnes.

With this feare then, let vs feare alwayes, for it is the part of an Atheiſt, at any time to want it: I ſay, at any time. For *o* He is bleſſed that feareth alwayes. *Prou. 28. 14.* Not, that feareth ſometime, but alwayes. There be three eſtates of a Chriſtian

m *Eccles. 27*
3

n *Hieron. ad*
Fabiola.

n *Pro. 28.*
14

ftan in this life, and Feare must be waiting to none of them. There is the estate of *grace*, the estate of a *lapse*. & the estate of *recouery*. In the estate of *grace*, we must feare God, for his goodnes. p *Through unbelief* they are broken off, and thou standest fast by faith. Be not high minded, but Feare. Ro. 11. 20. In the estate of a *lapse*, God must be feared, for his Iustice. q *Fearest not thou, seeing thou art in the estate of condemnation?* Luk. 23. 40. In the estate of *recouerie*, wee must feare God for his mercie. r *If thou marke our iniquities, who may abide it? but there is mercie with thee, that thou mayest be feared.* Psal. 10. 4. In the estate of *grace*, Feare, saith Bern. *ne non digne opereris ex ea*: Least thou turne grace into wantonnes. t *Least thou be like the sloathfull seruant, that buried his talent in a napkin.* Matt. 25. 18. Doeſt thou not burie thy talent, when thou hast learning and riches, and yet helpeſt neither the

Time cum
ariserit gra-
gratia time
cum abierit,
time cum
denuo re-
uertetur.
Bern. super
Contic. l. 1.
54.

p Rom. 11

20

q Luc. 23.

4^c

r Psal. 130

4

f Bern super
Cantic. l. 1.

54.

t Mat. 25.

18

u Luc. 16.

I.

x Bern: vt
supra.

y Ibid.

z Repudi-
um & nam
& mari, di-
eunt. Tert.
de poeni-
tent.

the poore, nor the ignorant? Or
least thou be like the vniust Stew-
ard, ^u *who was accused to his maister,*
that hee had wasted his goods. Luc.
16. 1. Do we not wast Gods goods,
when gifts are giuen vs to edi-
fic withall, and wee gaine nothing
by them, either to our selues or o-
thers? Againe, in the estate of a
lapse: *Feare*, saith Bern. x *Quia*
dereliquit te custodia tua: Because
thy Guardian hath left thee. Thou
art exposed like a young *Moyser*,
to the mercies of the vnfatiable
gulf. The good Spirit hath left
thee, and thou art in the hands of
an euill vexing spirit. If thy state
be not to be feared, what is? Third-
lie, in the estate of *reconuerie*. *Feare*,
saith Bern. y *Quia recidere, quam in-*
cidere est deterius. The second fall,
is worse then the first. z Many that
haue made shipwracke of goods,
bid shippe and Sea farewell: how
much more should a man feare a
second shipwracke of his good-
nes?

nes? Say God hath pardoned thee once: Say twice: Say many times, wilt thou continue in sinne, that grace may abound? God forbid. No reason, saith *Tertullian*, ^a that man should be worse, because God is better, & *redundantia clementia celestis, libidin. m faciat humana temeritatis*, and the abundance of heauenlie beneuolence, should bring forth store of presumptuous impudencie. Say not of thy sinnes, as the drunkard of his wines, ^b *They haue smitten me, but I was not sicke, therefore will I seeke it yet still.* Pro. 23. 25. Rather, ^c honour Gods benefices, with the memorie of thy perill, and say, My former danger shalbe an afterwarning, I haue bene *premonitus*, I will now be *premonitus*, once forewarned, & euer after forearmed. And thus much touching the Angells consolation.

The next point, is the womens inquisition, in these words, *ye seeke Iesus of Nazareth, which was crucified.* And

^a *Nemo idcirco deterior sit, quia deus melior est, libid.*

^b *Pro. 23. 25.*

^c *Dei beneficium salutem suam scilicet, memoria periculi honoret. Tert. lib de pœ.*

And this depends on the former part, as a reason of it. *Be not afraid*, saith he. Why? *Because ye seeke Iesus of Nazareth, which was crucified*. Indeed, they which seeke *Christ*, and *him crucified*, haue no reason to feare anie thing, especially, if they find what they seeke. But they must goe through to *Christ crucified*, or else, their comfort is miserable, and their seeking of no value. For in this inquisition, there are foure degrees, and all good, if they tend to *Christ crucified*, but none good, if they bend not thither. To make this apparant, I will relate the comfort, and inferre the obiection. *Be not afraid*, saith hee, *For ye seeke*. There is one degree. Indeed the scripture commaunds vs to *seeke*, but it is *the kingdome of God*: and manie seeke, but fewe *the kingdome of God*; therefore one may *seeke*, and yet iustly *be afraid*. He replieth againe. *Be not afraid, yee seeke Iesus*. A second degree,
Iesus

d *Iesus* signifieth a Sauour, and he that findes the true *Iesus*, findeth the true saluation: but euery *Iesus* is not a Sauour; therefore one may seeke *Iesus*, and yet iustlie be afraid. He addeth in the next place, *Be not afraid, ye seeke Iesus of Nazareth.* A third degree, *Nazareth* signifieth a flower: and he that findes the true *Nazarite*, *e* findes the true *Flower of Iesse*. But as euery *Iesus* is not a Sauour, so euery *Nazarite* is not a flower: therefore, one may seeke *Iesus of Nazareth*, & yet iustly be afraid. The Angel cōcludes, *Be not afraid, ye seeke Iesus of Nazareth, which was crucified.* The fourth degree, the degree of *perfection*: against which, nothing can be objected, to make a man iustly afraid. For more instance in these points. To *seeke*, absolutely, is not good, but onely so farre forth, as it tendeth to *Christ* and his Crosse. True it is, in this world wee are all at a losse, and can neuer finde what we lost,

Matt. i.

21

e *Isay ii.*

1.

f *Luc. 19.*

10

g Sine cum
nos ad se
querendū
dormientes
exulcitat,
seu cum se
iueniendū
nobis qua-
rētibus do-
nat.

Fulg. ad
monim. li. 1.

h *Psal. 24.*

6

i *Phil. 2.*

21.

lost, till we be found of him, *Who came to seeke, and to saue that which was lost.* f *Lu 19. 10.* As all seeking

is vaine, vnles we seeke him; so all seeking of him is in vaine, vnles he finde vs: and hee must be prai-

sed for both, saith *Fulgētius*, g *Whether it be for stirring vs up to seeke him, when we are sleeping, or for offering himselfe vnto vs, when we are seeking.* Hee that seekes other thing

then this, or otherwise then thus, shalbe sure to loose, as the prouerb saith, *operam & oleum*: both his labour in seeking, and his cost in labouring. h This way onely, seeking

is good, and seekers gainers. *This is the generation of them that seeke thee, euen of them that seeke thy face.* *Psal. 24. 6.* All other seeking is vaine,

and finders, losers; Of which there are manie generatiōs in the world, and of whome *Paul* complaineth, saying: i *All seeke their owne, & not that which is Iesus Christ.* *Phil. 2. 21.*

For example.

Some

Some seeke their owne wealth
and riches. Say I some? I may say,
All: for it is that which we seek for,
both All and Some. k Citizens
giue care to such as speake from a-
bout the temple of Ianus, *Querenda pecunia primum* : st. Seeke money
about all things ; rather then to
such as exhort them in the Tem-
ple of I E S U S, ¹ *Querite primum*
regnum Dei; Seeke first the kingdome
of G O D, and then all these things
shalbe ministered vnto you. Mat. 6. 33.

Hence it comes to passe, that ma-
nie of them which be rich to the
world, are very poore to God. For
2. heauy burdēs, saith *Chrysostome*,
inuaide the rich mans thoughtes.

m *Deliciarum putredo, curarum mag-
nitude* : the vanitie of fleshlie de-
light, and the greatnes of worldlie
cares : n of which, the least is able
to linke a shippe. Hence *Christ*
compareth a rich man to a Camel,
outerq; habet propriā sarcinam, saith
Saint *Ambrose*, They haue each of

D

them

k *Ociues,*
ciues quæ-
renda pecu-
nia primum
est, virtus
post num-
mos. Hæc
Ianus sum-
mus ab imo
per docet
&c. Hor.
epist. 1.

1 Mat 6.

33

m *Chrysost.*
in Mat. h.

hom. 45.

n *Quorum*
vnum quod
que ad subi-
gendum ra-
uigium suf-
ficat. Ibid.

o *Ambro.*

Serm 4.

Ille ope-
tus est car-
ibus, ille
peccatis

thē a burdē on their backs, the one of flesh, the other, of fleshly lusts. Not that riches of thēselues are euil but the immoderate loue of riches; *Paul* saith not, *They which are rich*, but *they which will be rich*, fall into temptation, *P 1. Tim. 6.9. In diuitijs cupiditatē reprehendit, non facultatē*, saith *S.9 Augustine*: Reprehending indeed, the wretchednesse of the mind, not the riches of the man.

Some seeke for vaine-glorie. An intollerable drunkennesse of the mind, saith Saint *r Chrysostome*, and such a disease, as is not easilie cured. Into this ranke of seekers, I may put (as I feare wee) some of our brethren; or rather (for which I grieue) they haue put thēselues. Who, as some olde Monkes were wont to be proud of humilitie; so these men striue to be accounted most learned, by shewing no learning. We with our learning may sift while wee will into the deepest questions, but *all the Flowre*, they say,

p 1. Tim.

6.9

*q Augusti:
de ciuit. dei,
lib.1. cap. 10.*

*r Chrysost.
in Iob, ho. 1*

say, is of their boasting. Great Clerks
with their learned preaching, doe
nothing: but their ignorance is the
onely mother to breed and bring
forth deuotion. When we alledge
a Father, they say, wee preach our
selues, whilst they, being as much
beholding to them as wee, by con-
cealement of their names, father all
vpon themselves. Me thinks I may
applie *Iobs* words vnto the, thogh
they haue not halfe the eloquence
of *Iobs* friends: *Because ye onely are* [Iob. 12. 2]
the people, learning must die with you.
Iob. 12. 2. For they are the onely
people now a dayes, and onely the
peoples; to whome they suggest,
that like new *Palamons*, *secunda nata*,
& *peritura litore*; learning hath her
birth, & her death with the. Yea ra-
ther, because they are the peoples,
they willingly permit all learning
to die with them, because they see,
that learning & the peoples loue,
no more the *Dagon* & the *Ark* can
stand together.

I/a. 24. 2

And certes in my iudgment, this is the time of fulfilling that pro-
uerbe, which Almighty God said
should come to passe some time ;
Like people, like priest, Isay. 24. 2. It
could not be so said in the primi-
tiue Church : then the Priest was
better then the people : nor was it
verified in the time of Poperie, as
Bern. doth witnesse, *Non potest aici,*
ut est populus, ita est Sacerdos, quoni-
am non ita est populus ut Sacerdos. It
cannot be said, As is the people,
so is the Priest, because the people
is not so bad as the Priest. But
now, now it seemes, is the time
come, that the people & the priest
are both alike, whilst the one for
fancy, will heare nothing but what
hee list ; the other for aduantage,
will speake nothing, but what may
please.

Some seeke for Honour, for
which their soule gapeth, as much
as the thirstie land for raine, in the
drought of Sommer : and so fast
hath

hath Ambition seized on their
 soules, that they growe proud of
 Honour before they haue it. And
 sure it is an euill which common-
 ly accompanieth preferment, that
 whereas it shuld make a man more
 humble, and so more truly hono-
 rable, (as *Augustine* saith, *u. Honoris
 laus, humilitatis virtus* : the com-
 mendation of true honour, is the
 vertue of humilitie :) yet men for
 the most part, then growe proud
 and arrogant. Yea, and let me vse
 Saint *Bern.* words, *x Si audeo dicere*;
 If I durst be so bold as to tell them
 of it, Me thinks I see some, *quod ad-
 epti sunt nimis, attribuere meritis*: to
 impute that to their good deservings,
 which they haue bought and payd
 for, with their full purses. Not that
 Honour is any way euill in it selfe,
 y *Bonum est*, saith Saint *Augustine*,
sed hoc, si bene utaris. It is a thing
 good enough, if thou vsest it well;
 yea a speciall good, if directed to
 the right end. If thou vsest it well,

*u August.
 de Temp.
 Serm. 213.*

*x Bern. su-
 per Mass
 est, hom. 4*

*y August. de
 verb. hom.
 Serm. 12.*

2 August.
Ibid.

it will be 2 *Ministerium boni operis*, an oportunitie to doe manie good deedes: if ill, it will prooue, *ocasio exitii*: a meanes of a heauier iudgement, when the mightie shall be mightily tormented.

Some seeke for pride: A sinne hatched by the Diuell at the first, and harboured since by diuels incarnate: yet, so common among vs, that what onely we shuld yeeld to vertue, we frankly bestow on it, emulation.

Some, because they would be beyond emulation, so paint their bodies with strange garments, and staine their faces with painted complexions, that they grow out of the ranke of humane creatures, & are becom very *Idols*. And that which no man durst doe to the picture of an earthly Prince, saith b *S. Chrysof.* they presume to do, to the image of the *K. of kings*. Dost thou thinke thou art a better workman than God? Admit thy painting adds to thy beautie,

2 *Idola mē-
tiuntur. Hieron. ad Mar-
cell.*

Chrysof.
in *Math.*
hom. 31.

tie, yet it taketh away frō thy com-
lineſſe; & in the freſheſt of thy ba-
ſtard beautie, thou art but, *c nimio*
candore deformis: deformed with o-
uermuch faireneſſe.

But if Gods commaundement
could preuaile nothing, yet me-
thinkeſ Women ſhould feare to
paint, leaſt men ſhould point at
them, for the *Hieroglyphicke* of an
hypocrite. For the hypocrits pur-
poſe is, ſaith *Laſtāt. d Non excindere*
vitia, ſed abscondere: not to raze vi-
ces quite out, but only to couer thē
with a vaile: or as *Bernard* more
ſignificantly hath it, *e Virtutes non*
colere, ſed vitia collocare: not to em-
brace vertue with a good intētion,
but to paint ouer vice, with a faire
complexion.

Some ſeek for pleaſure: *f Plea-*
ſure, the nourishment of all vices.
g The wilie Paraſite of the wanton
fleſh, deceiuing throughly, while
it ſporteth merilie.

h The Syren of the ſoule, ſtinging

D 4

deep-

c Hieron:
ad Marcell.

d Laſtāt:
i ſtit. lib. 3.
cap. 26.

e Bern: ſu-
per Cant:
Serm: 66.

f Voluptas
malorum
eſca.
g Dum lu-
dit, illudit.

h D. m can-
tatio. can. 27.

i *Ren. 10.*

10

k *Pro. 5. 3.*

4

deepely, while it singeth sweetly.
 i Like the book which S. John cate.
 which was in his mouth as sweet as
 honie, and in his bellie as bitter as
 gaul. And like vnto the subtil har-
 lot, *Pro. 5. 3. 4. Whose lips at the first*
drop as an hone combe, but her latter
end is bitter as wormewood.

Some seeke for reuenge. And of
 late wee haue scene, euen vnto our
 grief, some tragedies which it hath
 brought forth, whilst they which
 sought it, haue found, not so much
 reuenge vpon others, as vengeance
 to themselves. For reuenge is one
 of these 3. things which God hath
 reserved to himselfe. His glorie is
 the first. *1 My glorie I will not giue*
vn to an other. Isa. 42. 8. Iudgment is
 the next. *m There is one Law-giuer,*
which is able to saue & to destroy: who
art thou that iudgest another? 1am. 4.
12. And the third is reuenge. *n Ven-*
geance is mine, & I will repay it. Deut.
32. 35. What a lamentable thing
 then is it, that now adayes a man
 can-

l *Isa. 42. 8.*m *1am. 4.*n *Deut. 32.*

cannot be accounted rightly Honourable, vnlesse he prooue himselfe desperately vicious? *o Vindicta vis Christiana*, saith Saint Augustine, Art thou a Christian, and wilt be reuenged? Tarrie a while, *Nondum vindictus est Christus*; Thy Lord and maister Christ Iesus, is not yet reuenged of his owne death. I cannot tarrie, saith the hote spirit, nay I cannot lue to beare this disgrace, without eternall obliquie. But *o* inconsiderate furie, how it hath gained an opinion of magnanimitie

Some there be, which imagine this timorous resolution, to be the spirit of true valour: but indeed it is far otherwise, and nothing else, but the infirmitie of the flesh. For true magnanimity begins at home, and subdues it's owne passions.

Cato, because hee would not be vanquished by *Cæsar*, drew out his own sword, & slue himselfe at *Vtica*. Some may think this great valour

D 5 too,

o August, in
Psal. 30.

p August.
de ciuit. dei:
lib. 1. cap. 23
Ex velleio
Pater ad vi-
uic.

q August.
vt supra.

too, but what saith S. *Augustine*,
q *Non fuit honestas turpia praeueniens,*
sed infirmitas aduersa non sustinens:

It was no honest minde to auoid
after disgraces, but a weakenes
that could not indure former
wrongs. And this is the best which
may be thought of the boldnes of
single cōbatters, to omit the grie-
uous hazard of their soules, in so
bloodie a manner forsaking their
bodies. Thus then, whilst the Citi-
zen seekes for wealth, the Church-
mā for popularitie, the ambitious
man for honour, the Courtier for
pride, the lalciuious mā for plea-
sure, the gallant for reuenge, it is
come to passe, as *Paul* complai-
neth, *All seeke their owne, and not*

1 *Phil* 2.

21.

1 *Pf.* 14. 2.

that which is *Iesus Christ*. *Phi.* 2. 21.
and as *Dauid*, *There is none that vn-*
derstandeth, and seeketh after God.
Pfal. 14. 2.

Come we to the second degree;
Yee seeke Iesus. Neither doth this
commend absolutely, because so
many

many seek him dissolutely. For it is certaine, some corruptly seek the true *Iesus*; Some carefully pursue a false *Iesus*. While the true *Iesus* was on earth, some sought him corruptly, *viz.* for the cure of their bodies, rather thē the saving of their soules; to behold his miracles, rather then to admire his vertues; to fill their mouths with bread, rather then their hearts with faith; and to catch him in his words, rather thē to be caught by his word. The 9. leapers cried after him to be clēsed, but neuer returnd to give him thāks.

¶ *Lu. 17. 17.* Herode *u* d-sired to see a miracle, & presently sent him back to Pilate to be crucified. *Luc. 23. 8.*

The Capernaits *x* eat of the loaves, & were filled, & afterwards murmured and forsooke him. *Ioh. 6. 60.* The Pharisies and Sadduces, had all their questions answered, and then *y* gathered a Councell to put him to death. *Matth. 26. 3.* Thus the true *Iesus* was corruptly sought.

That

¶ *Luk. 17.*

17.

¶ *Lu. 23. 8.*

¶ *Ioh. 6. 60*

¶ *Mat. 26.*

3.

2 Ignar. E.
pist ad Ro-
man.
a Bern: su-
per Cantic.
3 cr. 15.

That *Iesus* which holy *Ignatius* saith, is, 2. *vis a fidelium*, life to the faithfull in the bitterest death: and which, as *Bernard* saith, is a *mel in ore, in aure melos, in corde iubilus*; honie in the mouth, melodie in the eare, ioy and ionisance in the hart, sought after for corrupt and sinister respects, no whit profiteth the greedie seekers.

Some againe carefully pursue a false *Iesus*, proposing to their minde, safetie in that thing which they most affect, and reposing in their hearts a confidence therein. Yea, almost euery kingdome in the world, almost euery citie in a kingdome, almost euery man in a citie, hath a false *Iesus*, in whom he delighteth, and in whom he seuerely restes. The Turkes *Iesus* is their brainicke prophet *Mahomet*, in him they place their faith, of him they hope for saluation. To his bountie, they impute the largencie of their empire, the fertilitie

tiltie of their soile, and to his right
 hand, *b quicquid est, propter quod fur-
 ta & latrocinia, & homicidia quotidie
 sentiunt*: whatsoeuer it is, for pur-
 chasing whereof, thefts, robberies,
 & murders are euery day among
 them outragious, and whole cities
 and townes ouerthrowne and de-
 molished, as *Lactantius* once said of
 the superstitious heathen. The Ro-
 manists *Iesus* is the Pope: For of
 him they expect all, which is one-
 ly to be receiued from the true *Ie-
 sus of Nazareth, which was crucified.*
 Remission of sinnes, imputation
 of righteousness, validitie of me-
 rits, inheritance of glorie, they
 think to receiue from him, which
 (alas) hath it not for himselfe.
 Hath it not, & which is more, hath
 lesse meanes to haue it then any, as
 being most contrarie to Christ
 of all. Christ hath an high title,
Bernardus Carnot. The King of Kings,
 and Lord of Lords. *c Reu. 19. 21.* yet
 an humble carriage. *d He tooke on*
 him

b Lactan.
Institut.
lib. 2. cap. 7.

c Reu. 19.

21

d Phil. 2. 8

him the form of a seruāt. Phi. 2. 8. Cō-
trary, the pope hath an hūble title,
Seruus seruorum Dei, the seruant of
the seruants of God; but a most
pompous and pontificall cariage,
far exceeding the mightiest mo-
narchs. Christ refused soueraigntie
three times; contrarie, the Pope
takes 3. soueraignties at once. The
scriptures say of Christ, that he is,
& *deus*, & *homo*; both God & man;
the Canonists say of the Pope, that
he is, *nec deus nec homo*, neither god
nor man. I know not thē what to
make of him, but verie Antichrist.

To come to our selues. Who is
it but hath a *Iesus* by himselfe? The
couctous mans *Iesus* is his money.
Did not the rich man hope for sal-
uation in his riches, when he said,
* Soule, thou hast much goods laid vp
in store for many years, eate & drinke,
and take thine ease? Luk. 12. 19. So,
the gluttons God, is his belly. Paul
calls it so, Phil. 3. 19. & Whose God is
their bellie, whose glorie is to their
shame,

* Luc. 12.
19.

& Phil. 3.
19.

shame, which minde earthly things. So, the ambitious mans God is honour, the lasciuious mans God is pleasure; & as the heathen saith of a man in loue, if he hath what he loueth, *g id habet pro cibo*, it is meate & drinke to him. So I may say of euery mans delight, which his minde and heart is set vpon, *id habet pro deo*, it is a *Iesus* vnto him. For there is no man in the world, but, as by nature he desires his owne safetie, so by religion he chuseth his owne Sauour: religion with men of the world being nothing else, *h quam quod cupiditas humane miratur*; but that which a mans fancie is in loue withall. So true it is, which that graue and iudicious Father Saint *Augustine* hath obserued, *i Beatus vult esse homo etiam non sic viuendo ut possit esse*. Man would be blessed and happie, though he so liues, as he neuer treads the right way too it.

Amongst these many vaine seekers

g Plautus.

*h Lactant.
Instit. lib. 2.
cap. 7.*

*i August. de
ciuit. dei lib.
I 4. cap. 4.*

k Verbum
caupona-
tes & Ielum
videntes
Ignat. ad
Trallian.

Ignat. ibid

m 2. Sam.
15 6

kers of *Iesus*, I may most fitly insert the *sert* of Iesuites; who because they would make the world be-
leeue, that they, & none but they, had found *Iesus*, they haue taken away his name from al others, and appropriated it to themselues. k In the meane time, they play the merchants with the word, and the *Iudasses* with *Iesus*. And whilst they thus seeme to haue gotten *Iesus* from all others, it is come to passe, that they haue lost Christ fro the-
selues. Let holy Ignatius the Mar-
tyr, speake against their Ignatius
aiola, *Qui enim alio nomine appella-
tur. prater istud, hic non est dei.* Who-
soever is called by any other name,
then the name of a Christian, is
none of Gods. Some therefore
call them, not *Iesuites* but *Iebusites*:
and I thinke, not without verie
good cause. For as they of *Ierusa-
lem* set vp a company of blind and
lame *Iebusites* on the walls of their
citie, in disgrace of *Dauid*, when
he

he came vnto them, m 2. Sam. 5. 6.
So, they of *Rome* haue set vp these
Iebusites (blind, through ignorance
of the truth; lame, through per-
uersenes in life) on the walls of the
city of God, vp to the height of pre-
ferment in the Church, in disgrace
of Christ, and all his annointed
Kings. But no doubt, as *David*
fetcht downe those base peo-
ple, because his *soule bared them*.
Christ will one day plucke downe
this proud Sect, and disperse them
with the breath of his mouth, and
dispatch them with the sword of
the spirit.

m 2. Sam.
3. 6.

m 2. Sam.
5. 8.

But I hast to the third degree.
Yee seeke Iesus of Nazareth. Nei-
ther doeth this commend more
then the former. For thus some
haue sought him without pro-
fit in the Gespell; thus some
seeke him, all for profit in the
world.

Read how vnprofitably some
haue thus sought him, *Ioh. 18. 5.*

E

when

whē they had sought out the most
 cursed death, and were seeking the
 most blessed persō for that death;
 they meeting with him, he demā-
 ded of them, *Whom seeke yee?* They
 (vailing all their villanie, vnder a
 smooth answere) said, *Iesus of Na-
 zareth.* And whereas others which
 had sought him so before, hearing
 his sweete words, were ouercome
 with them in soule, & went backe
 to the Priests with this answere,
 o *Nazareth man spake as this man.* Ioh.
 7.46. These mē now seeking him,
 and hearing his powerfull words,
 were ouerthrowne by them in bo-
 die, P *They went backward, and fell
 to the ground.* Ioh. 18.6. O the power
 of the Maiestie of Christ hidden in
 the vaile of our flesh. q *Quid indi-
 caturus faciet, qui iudicādus hoc fecit?*
 What thinke you, wil he doe, saith
Augustine, whē he comes to iudge
 the world, that thus could doe whē
 he was to be iudged in the world?
 What wil he do, raigning as a king,
 that

o Ioh. 7.

46.

p Ioh. 18.

6.

q August in
Ioh. Tract.

¶ thus did doe, dying as a captiue?

Now to this inquisition, none in the world (in my iudgement) is so like as the inquisition of *Spaine*. For ther *Iesus of Nazareth*, is stil sought to be put to death, and crucified in his mēbers. They seeke not *Christum crucifixum*, but *Christianos crucifigendos*, not Christ crucified, but to crucifie Christiās. Wherein the now Antichristian popes of *Rome* exceed in crueltie the former heathē Emperours of *Rome*; for what was *Traianes* counsaile to *Plinie*? *Hoc genus inquirendos non esse, oblatos vero puniri oportere.* That this kind of mē, namely christiās, shuld not be inquired after, when they were close, but onely, thē punished when they were offered. But this most bloodie inquisition will not tarrie til poore christiās be broght but (like a cruell mōster, clad in a *Lisanders* Lion-fox-skinne coate) hunts them out by craft, & rootes them out by crueltie.

r Tertull.
apologet.
capit.

(Ludolo.
de vit. Chri.
par. 2. cap.
71. ex Chri-
stost.

(Bern: su-
per Cant.
Sermon. 16.

Againe, thus some seeke him all for profit in the world; whilst they seeke indeed, *Iesum Nazarenum*, but not *crucifixum*; that is, as ^s one interprets it, *Iesum floridum*, but not *Iesum flagellatum*: a *Iesus* crowned with flowers, but not crowned with thornes. That can take the sweet bread in the pascouer, but not the sower hearbes. That with *Peter* hold it good being with him in mount *Tabor*, where he was trāsfigured, but denie him and forsake him, in mount *Caluerie*, where he was transfigured. That will be religious so long as they may gaine either reputation or aduantage in the world thereby: but bid religi- on and God farewell, when profit and comoditie is not annexed thereto. Such ambodexters there be now adaies, ^t *qui veterem hominem non exuerunt, sed nouo palliant*, saith *Bernard*, which haue not put off the old man with his lustes, but couered him with the new man, as with

with a cloake. God commanded his people that they should not plow with an oxe and an asse together; nor weare a garment of linsiwolfie; but I thinke linsiwolfie was neuer more worne then in this age, it being growne from a qualitie, to a habite. For who is it, but in seruing God, seekes especially to serue himselfe? For gaine and outward respects, many men preach, and more practise religion: *videris utilitas*, is now the onely moderatour of our spirituall edifying; and men grow rich in deuotion, so farre forth as they grow rich by deuotion.

To come therefore to the fourth degree; Yee seeke Iesus of Nazareth which was crucified. Onely this is absolutely good, and the rest no further thē they tend to this. This onely purchaseth matter of true securitie, and herein alone, is iust cause of reioycing. Herein alone, because, ^u God forbid that I should ^u Gal. 6.

z Chrysost.
in Matt.
hom. 55.

glorie, saue in the crosse of our Lord
Iesus Christ. z *Vellem cum Paulo pos-
se dicere*, saith Saint Chrysostome. I
would we could say also with Paul,
Whereby the world is crucified to me,
and I unto the world, Gal. 6. 16.

y Tertul. ad-
uers. Iudæ-
os.

This crosse of Christ, which to
the Iewes is a scandall, to the Cen-
tiles follic, is to the faithfull both
of Iewes and Gentiles, the power of
God to saluation: being like Iacobs
ladder, the onely way for vs to
climbe vp into heauen, y *Ut quod
perierat olim per lignum in Adam, id
restitueretur per lignū Christi*, That
we which perished by that which
the first *Adam* plucked from the
tree, might againe be restored by
the second *Adam*, who was faste-
ned to the tree. z *Non est siluestris
arbor*, saith Bernard. It is no barren
tree, this same tree of the crosse,
but a tree that bare such fruit, as
whosoever tastes of it, shall be sure
to liue for euer. Though it were
a *mortifera Christo*, yet it was *Salu-
tifera, Christiana*, saith August. a bit-
ter

z Bern: in
die S. An-
dree. Ser. 1.

a August. de
temp. term.
138.

ter tree to Christ, yet the tree of life to a Christian. Hence sprang the great reioycing and glorying of the fathers in the crosse. *b Gloria nostra, caput & origo beatitudinis, libertas & corona crux est*, saith Saint Chrysostome. The crosse, it is our glorie, the head and fountaine of our happinesse, our libertie from death, and crowne in life. And this, saith he, let vs chāt out at all times, but then most, when the heathens are by vs. Hence came that auncient ceremonie, *of signing with the crosse*, so much distasted by some of our brethren. For when as the Gentiles accounted it foolishnes, the Christians to make them ashamed, purposely gloried in it the more. And indeed, the Church, saith Bern: thinkes nothing more glorious to her selfe, then to carrie the disgrace of her Lord. *c Grata ignominia crucis ei, qui crucifixo ingratus non est*; No doubt, to him wil *h* shame of *h* crosse be gratefull, to whō he which indured the shame of the crosse, is gracious. Not

b Chrysost.
in Matt.
hom. 55.

c Nihil sibi
gloriosus
purat, quam
portare ig-
nominiam
domini &
Bern. Super
Cant. Serm.
25.

d Hoc caput
certa bono-
rum omniū
est, quod de-
us proprio
filio, non pe-
parcit, vt fu-
gitio ser-
uos sanaret.
Chrysost.in
Math.hom.
55.
e Idem, in
Matr.hom.

f Id. ibid. 55.

Not that they gloried in a sim-
ple woddē crosse, as they of *Rome*
doe. No, it was the vertue and effi-
cacie of Christs death vpon the
crosse, which they so much glori-
ed in. This, saith *Chrysostome*,^d is
the fountaine of all good things,
that God spared not his onely
sonne, to redeeme his vnworthie
seruants. *e Passio certe domini nostra
beatitudinis caput est.* It is not the
wodden crosse, no, it is the Lords
passion, that is the fountaine of our
happinesse. Nor secondly, that
they imputed any vertue to the
transient crosse, when it is made in
the aire, as they of *Rome* doe.
Nay, when they signed the bodie
at baptisme, with the crosse, they
taught, *f Non simpliciter digito in cor-
pore, sed magna profecto fide in mente
firmare.* Not simplie, saith *Chry-
sostome*, to signe the bodie with the
finger, but to strengthen the heart
by faith. Nor thirdly, that they
crouched to a piece of wood, say-
ing,

ing, *Holie Crosse save vs*, as they of Rome doe; But when they came to the Sacrament, & there remember the vertue of Christs death on the Crosse; then saith blessed Cyprian, *g Cruci haeremus sanguinem sugimus, & intra ipsa Redemptoris vulnera, figimus linguā.* Then cleave we to the Crosse, and fastening our tongue within the wounds of our Redeemer: thence sucke out the bloud of our redemption. Lastly, not that they adorned a wodden crosse with precious stones, blue silke, &c. as they of Rome do: but they adorned their crosses, with the same ornaments that Christ adorned his Crosse with all; they were foure vertues, saith Bernard: *h Supereminetior charitas, &c. Charity* on the top, *obediēce* on the right hand, *patience* on the left hād, & *the foundation of all vertues, humilitie*, in the bottome. These were the ornamēts which they adorned the crosse withall, and which they practised, when they suffered their martyrdom. E 5 Thus

g Cypria. de
cōm. Dom.

h Bern. in
die Sant.
Patch.
Serm. 1.

Thus, O deare *Christian*, with these holy fathers, with these deuout women, do thou seeke *Christ Iesus*, and him crucified. Let thy deuout soule, with the Spouse in the Canticles, go vp and downe, and make diligent enquirie for him, whom thy soule loueth. Make diligent enquiry for him in the Citie, the Citie of God, the Church: in the field, *sed in campo Scripturarum*, in the field of the holie Scriptures, in the house, the house of God; there thou shalt find him, like *Ioseph* and *Maria* in the Temple. Let the three faculties of thy soule, Reason, will, and memorie, like these three holie women, stirre in the morning of thy life, to find him in the bed of his graue.

i Bern. super
Cant. Serm.

11.

O how happie will it be for thy erroneous reason, to finde him which is *plenitudo Lucis*, the fulnes of Light: for thy captiued will, to find him, which is, *multitudo Pacis*, the multitude of Peace: for thy obliuious memorie, to enioy him which is *continuatio Aeternitatis*, the con-

continuation of Eternitie. Let this thy miserable Triplicie of defects, & seek that blessed, & blessed making Trinity, of fulnes. He is *Veritie, Charitie, Eternitie*: applye him to thy seuerall wants, & let him be another soule to thy soule, that GOD may be all in all. When thou hast found him, doe like the *Sponse*, *m hold him fast, & let him not gee*: Cant. 3. 4. Nay whē thou hast found him, seek him stil, *n seek the Lord, & his strength, seek his face euermore*. Psal. 105. 4. That which these holy womē did in the morning, do thou all thy life long: that so, the taste of him for a time, may not make an end of seeking: but the often tasting of him, may increase thy loue to him, and so thou maist *seeke him for euer*. If thou find him for one vertue, *seeke him for another*. Bern: hath a chaine of 7. links, by which the deuout soule, being trained to seek the eternall word, p grows frō strength to strength, till she appeares before the Lord in Sion, *q she seeks him, to whom shee may consent to amendment*: from whom

k O beata & beatificans
Trinitas,
ad te mea
misera Tri-
nitas, mise-
rabiliter sus-
pirat, Bern.
1. Cor.

15 18.

m Cant. 3.

4.

n Ps. 105.

4.

o Ut nō huic
inquisitioni,
qua signifi-
car amor, fi-
nem præstet
inuentio, sed
amore cres-
cente, inqui-
sitiō crescat
inueti. Aug.
in Pl. 104.

P Ps. 84. 7.

q Bern, su-
per Cant.
Serm. 85.

whom shee may be inlightened to knowledge; by whom she may be initiated to vertue: throgh whom she may be reformed to wisdome; like whom she may be conformed to comelineſſe; to whom she may be married to fruitfullneſſe; and whom fully and for euer, ſhee may enioy for delight. Be ſtirring then, and linger no longer. Marke how peremptorily the Prophet ſpeakes to thee. *Iſa. 21. 12.* *The morning commeth and alſo the night, if you will ſeek, ſeek.* If euer you meane to begin, now it is high time. Seeke him in ſimplicite of heart: ſ not any thing elſe in ſtead of him, not any thing beſide him, not any thiſg after him. Do this now in the morning of thy life, the night comes whē no man can worke. Thus haue we heard the womēſ inquiſitiō, by reaſon of which, we haue made enquirie of many things. Let vs now come to the third part, Chriſts Reſurrection: *He is riſen, he is not here;*

Be-

r *Iſa. 21.*

12.

ſ Non aliud
tanquam il-
lum, non ali-
ud præter il-
lum, non ali-
ud po't illū.
Bern. exhor.
ad Fratr.
Serm. 20.

Behold the place where they put him.

In this part, 3. things are very observable. First, the power of his Resurrection: *He is risen*, saith the Angell; he was not stollē away by his disciples, nor raised by any other, but *Ipse resurrexit*, hee alone raised vp himselfe. Secōdly, the speed of his resurrectiō. *He is not here*, saith he, although your cōming be earlie, and your deuotion earnest, yet both come short of his *presencee*, he hath preuented you, *He is not here*. Thirdly, the truth of his Resurrection; *Behold the place where they put him*, saith he. Peraduēture, you may doubt, whether I say true, you may (happilie) thinke hee is still in the graue. Come therefore, and see, vse the benefite of your own eyes, *Behold the place where they put him*.

Touching the first point, that is, the *Power* of his Resurrection, it is weil insinuated by the Angell, when hee saith, *He is risen*, He needed no hand to plucke him vp, as others,

1. *Ioh. 10.*
18.

others that rose before him, and it was impossible that any hand should hold him backe, of all that were against him. As no man tooke away his life, & hee had power to lay it downe: so no man could keepe away his life, hee had power to take it againe.

2. *Act. 9.*
41.

We read of some men, that while they were aliue, had power to raise vp the dead, as *u Peter* raised *Tabitha*, *Act. 9. 41.* Yea which is more, of some, that whē they were dead, had yet a power to raise vp other dead, & as *Elizans*, who but touching the dead Souldiour with his bones, reuiued him, and set him on his feete againe. *2. King. 13. 21.* But we neuer read of anie man, that being dead, was able to raise vp himselfe, but onely *Iesus of Nazareth*, which was crucified. And he could do both this & the former. For whē he was liuing, he raised vp the dead, y as *Lazarus*, & others, *Ioh. 11. 41.* & which is more, beeing dead, could raise

2. *King.*
13. 21.

3. *Ioh. 11.*
41.

raise vp other dead; for at his passion, & the graues opened, & many dead bodies of the Saints arose. Mat. 27. 52.

z Mat. 27.
52.

And which is most of all, himselfe being dead, yet the was able to raise vp himselfe, which no man in the world euer did, & which all the men in the world could neuer do. Therefore, as he was declared truely to be the Sonne of man, by yeelding vnto death; so, saith Paul, he was declared mightily to be the Sonne of God, by the Resurrection from the dead. Ro.

a Rom. 1.
4.

1. 4. b qui Agnus extiterat in passione, factus est Leo in Resurrectione. Hee, saith Bern: that was a Lambe in his Passion, became a Lyon in his Resurrection. When hee was to be crucified, c he was led, saith Isay, as a sheepe to the slaughter, Isa. 53. 7. But when hee arose againe, (it was Iacobs Prophecie) that d As a Lyons whelpe, hee should come vp from the spoyle. Genes. 49. 9. From the spoyle indeed, that is, from hauing spoyled, (asa most victorious and

b Bern.
paru. Serm.
14.

c Isa. 53.
7.

d Gen. 49.
9.

and conquering champion) death, and hell, linne and Sathan, with the whole rabble of the internall powers, from all such force, as they had gotten against him, and all his members.

Hence it is well obserued, that Christs resurrection hath a double *prinsledge* about the resurrectiō, or rather, resuscitation of all others. For though others rose from the dead as well as Christ, yea, and in time, before him: yet, saith Bernard, *Resurrexerant mortui, iterum morituri*. They rose indeed, when they were dead, but yet, to die againe when they were raised.

But *Christ rising frō the dead, dieth no more, death hath no more power ouer him. Ro. 6. 9*. And therefore, iustly is hee called *g Primitia dormientium*, the first fruites of them that sleepe, which only rose to immortalitye, *h Et sic resurrexit ut cadere non adyciat*, rose in such manner at once, as he was to fall againe neuer after.

Againe,

e Bern. in
die 2. Palch.
Serm. 1.

i Rem. 6. 9

g 1. Cor.
5. 20.

h Bern.

Againe, all those which had power giuen them to raise others, yet had no power to raise themselves. *Elizens* that raised vp another man dead, yet hath no power to raise vp himselfe. i Loe how many yeares hath he linc in the graue, expecting a ioyfull resurrection at his hand, which hath triumphed ouer the graue; by which it appeares, that all such as raised others, did it, *potestate precaria, non propria*, by a power, not resiant in themselves, but receiued from God.

But Christ, saith *Bernard*, *k Virtute propria victor prodiit de Sepulchro*; by his owne power raised vp himselfe, and by the strength of his owne arme, made all things giue way vnto him. i *Erras mulier* saith Saint *Ambrose*, *qua putas de monumento Christum esse sublatum*. O woman, that thinkest some bodie hath taken away thy Lord, and laid him thou knowest not where, thou errest grosely. This victori-

F

ous

i Bern: ibi
supra.

k Bern: in
die Sanct.
Pal. Ser. 1.

i Amb. de
virg. lib. 3.

m Indg.
16.3.

n Hieron.
ad Hedibi-
am quaest.

o Mat.
27.63.
p Bern: in
dic. Sanct.
Pal. Ser. I.

q Jerem.
20.7.

ous *Sampsō* stoutly caried away the gates of *m Azzah*, burst open the dore of his Tombe, where the *Philistine* Iewes had shut him; & in the morning when they sought him, was risen, was not there.

But the womans errorr Saint *Ierome* salueth, *n Error mulieris cum pietate sociatus est*; An errorr of infirmitie, ioyned with deuotion. But the Iewes, who can excuse? O foolish Iewes, tell vs, why did you seale and locke downe the stone so fast? Because (said some of your rulers) *o We remember that this deceiuer said, within three daies I will rise vp again. Ma. 27.63. p Vere seductor, saith Bern: Sed pius, non malitiosus*; A deceiuer he is indeed, but an holy, not a malicious deceiuer: and you may well say with *Ieremiah* your Prophet, *q O Lord thou hast deceiued me, and I am deceiued, thou art stronger then I, and hast preuailed. Jerem. 20.7.* What thinke you of him now? Is he still but the Carpenters

penters sonne? A Carpēters sonne
 he is we graht, *Sed r hominis fabri*
filius, fabricator hominis, the sonne
 of man, and such a Carpenter, as
 made man, and all the world. Will
 you still be obstinate? Will you
 not yet beleeeue? You will say, *If he*
had come downe from the crosse, we
would haue beleened in him. Indeed
 so said some of your rulers, *Desc-*
dendet de cruce, &c. Matt. 27. 42. But
 ô how like their father the diuell,
 speake these wicked children, saith
 Saint Chrysostome. The diuell
 said; Cast thy selfe downeward
 from the Temple; and these men
 say, *Let him come downe from the*
crosse. But all this is but dissem-
 bling. For, *Si non creditis resur-*
gēti, nec credidissetis descēdenti. Sure-
 ly, if you beleeeue him not rising
 out of the graue, neither would
 you haue beleeeued in him, if he
 had come downe from the crosse.
 Leauing then these obstinate

r Bern:

f *Mat. 27.*
 42.

r Chrysost.
 Serm, de
 passione.

u Fraudu-
 lenta pro-
 missio. Hie-
 rom.

x Bern: in
 die Sa Pal.
 Serm, I.

Iewes in the depth of their vnbeliefe, till the time of refreshing comes; Let vs proceed to the second point, the speed of his resurrection, in these words, *he is not here.*

Wherein the Angell declares, that though these women were earely comming to him, yet Christ was risen and gone before their comming at him. I may iustly therefore apply this second speech, to the speed of his resurrection. Who though he were to answer the figure, which himself spake of, Mat. 13. 40. *As Ionas was three daies and three nights in the whales bellie, so must the sonne of man be three daies and three nights in the heart of the earth:* yet in verie truth, he was not so long time in the bowels of the earth, as *Ionas* was in the bellie of the fish. For about the ninth houre, he died on the crosse: and about three houres after that, was he laid into his graue. Now this, in our account, was about three of the

7 Mat.

12.40.

the clocke in the afternoone. This is but a small part of a day, yet this is reckoned for the first day. The second day, being the day of rest to the Iewes, he himself also rested in his graue. The third day, being the first day of the weeke, so soone as the funne of the firmament rose to cheare the eies of the world, this glorious Sonne of righteousness arose also, to cheare the harts of the elect. Here you see is but one whole day, with the end of that which went before it, and the beginning of that which followed after it: and yet it is reckoned for three daies, and that iustly; for the first day, saith *Augustine*, is taken, *2 Secundum partem sui posteriorem*, according to the latter part thereof: the second day, *Secundū se totam & integram*, according to it selfe, whole & intire: the third, *Secundum partem sui prima*, onely according to the former part thereof.

And what may be the reason of

F 3

this

2 August
lib. de Tri.
m. 4.

this hast, may you say. If any think he thus hasted away, least his bodie should putrifie, he thinkes amisse. For seeing putrification is a punishment of sinne, then surely there was no reason that Christ should feare corruption; For (as *Augustine*, in another case saith) *a Cur esset villo pena, ubi non erant vlla punienda?* Why should there be any feare of punishment, where nothing was found due to be punishment? In verie deed therefore the causes were these.

First, *b* that the prophet might be found faithfull, who saith, *Hos. 6.2. c* He (that is) *the Messias*, shall quicken vs after two daies, and the third day, he shall raise vs up, and we shall come into his presence. Wherein he signifieth the small time that Christ was to remaine in his grave.

No doubt but death, as he was very greedie to deuour Christ, so he was verie desirous to retaine him. But *Peter* saith, *d It was impossible*

a August. de
ciuit. dei lib.
13.4.

b Vt pro-
pheta fidelis
inueniatur.
Berg: in die
Sanct. Pal.
Ser. 1.
c Hos. 6.2.

d Act. 2.

24.

sible

ſible that he ſhould be held of the ſor-
rowes of death. Act. 2. 24. That
which death did, and doth, to all
other men, ſwallow and deuour; he
was not able to do to the mā Chriſt
Ieſus; but e was ſwallowed and de-
uoured himſelfe. And looke as *A-*
dams ſtomacke could brooke all
the allowed fruits: but when he
came to the tree in the miſt of
the garden, and taſted of it, he ſet
his teeth on edge and ſurfeited:
euen ſo death, that feedes vpon all
other fleſh, and can brooke it well
enough, when he would needs be
feeding on this mediator of God
& man, ſurcharged his ſtomacke,
ſurfeited of ſweet meate, & within
three daies vomitted him vp a-
gaine, out of his bowells.

Secondly, he aroſe within three
daies, that there might be a cer-
taine reſemblance, and analogie,
betweene the two great workes of
the creation of the world, and
the redemption of the world.

e O mors
ero mors
tua, ero
morsus tuus
inferne.

Hol. 13. 14.

f Bern : in
die sanct.
Paul.
Serm. 1.

At the beginning in the sixt day of the weeke, God created man. The next day God rested from all his workes. *The third day he ceased from his rest.* Euen so, Christ Iesus, the sixt day of the weeke, redeemed man on the crosse, being the verie day wherein he made him at the first. The day following, *et sabbatizauit in monumento*, saith Bernard, he kept sabboth in the graue. And the third day, as the first fruits of the dead, he appeared a new man in the face of the earth. Yea, not onely himselfe, was then become new, but euen all the creatures became new againe with him, and the whole world seemed to begin afresh, for ioy of the resurrection.

g Lactan. in
carminibus.

And, as *Lactantius* saith, the budding of plants, blossoming of trees, an springing of flowers, sufficiently witnessed, *g Omnia cum domino dona redisse suo*, that all the creatures were returned from death

death with their Lord : and wee may now sitlie with *Paul* and *I say*,
sing, *h* *Olde things are done away*, be-
hold, *all things are now become new*.
2. Cor. 5. 17.

h 2. Cor. 5.
17
h 43. 19.

Thirdly, hee arose within three dayes, to be a type vnto vs of our condition after him. There is not one of vs, but hath, and shall haue (as Christ) our three dayes.

First, a day of suffering in this life. Secondly, a day of rest in the graue. Thirdly, a day of resurrection vp againe.

Now he hath instructed vs, what wee must doe in those dayes, and what those dayes shall be vnto vs.

In this first day of ours wherein we liue, i we must take up our Crosse and follow him. Matth. 16. 24. & *Neminem audiamus fratres*, saith Saint Bernard, *non carnem & sanguinem*, *non spiritum quemlibet descensum a Cruce suadentem*. Brethren, if anie man in the world, if our owne flesh and bloud, if anie manner of spirit

i Mat. 16
24.

k Bern. in
die sanct.
Pasch.
Serm. I.

counsell vs to come downe from the crosse, let vs heare none of them all.

Yea, if our deereſt friendes bid vs fauour our ſelues, as *Peter* did *Chriſt*, let vs reſplice to euery one, as
 1 *Mat. 16.* *Chriſt* did to *Peter*, *Get thee behind*
 23. *me Satan, thou art an offence vnto*
me. Mat. 16. 23.

Thus if we ſpend the firſt day, at the ſecod day, the day of our death, we ſhall reſt with *Chriſt* ſweetly, we ſhall ſleepe quietlie in the graue. For *Chriſt* hath gone to bed thither before vs, as it were, to warme it againſt our comming.

m *In Am-
broſe.*

Therefore *Ambroſe* ſaith, m *Se-
pultura Chriſti, quies Chriſtiani*: The buriall of *Chriſt*, is the reſt of a *Chriſtian*. By it, *Chriſt* hath both abated the ſting of the paine, and alſo increaſed the ſtrength of the patient. For looke as the firſt *A-
dam* was content to be caſt into a ſleepe, and to haue a ribbe or bone took from him, to make a wiſe, and
 to

to haue the place filled vp with soft flesh againe: Euen so, the second Adam, *CHRIST IESVS*, was content to be cast into the sleep of death, to giue a bone, that is, *strength and Fortitude*, vnto his Spouse the Church, & haue receiued nothing from her for it, but onely the infirmities and weaknesse of the flesh.

Now if we be crucified with him the first day, & rest with him the second day, the third day *p he wil raise vs up, & we shall com into his presence.*

n Hos. 6.2:

Hos. 6.2. For saith Paul, o If we suffer together with him, we shall raigne with him in glorie. Rom. 8. 17. Indeed we also graunt, the wicked shall rise:

o Rma. 8. 17.

but not by vertue of the resurrection of Christ, but by the power of the iust iudgement of God. They shall rise I say, but not to life:

p Imo ad vitam, saith Bern. ut vim in morte, infelicius moriantur: yea, to life too, in some sort; that liuing a dying life, and dying a liuing death, they may euer liue in most direful & deadly damnation.

p Bern. super Cent. Serm. 26.

But

But the righteous shalbe sure, as they liued to Christ in this world, so to liue with him in the world to come ; For Pauls rule is certaine.

¶ Rom. 8.

¶ 1.

¶ If the spirit of him that raised vp Iesus dwell in you, hee that raised Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwel-
leth in you.

Fourthly, he arose within three dayes, that he might not any longer perplex the hearts of his disciples. When he died, one sold him, another forswore him; & all forsooke him. When he was dead, and risen againe, some belieued, some doubted, some were resolute in vnbeliefe.

If they were thus perplexed, when hee tarried from them but three dayes, what would they haue bene, if he had absented himselfe three weekes ? Therefore, saith

¶ Denuncia-
tam tridui
unquam tam
mira celeri-

Leo : *Ne turbatos Discipulorum animos longa moestitudo cruciaret, &c.* That continuall sadnesse
should

should not perpetuallie vexē the disciples hearts, the Lord abbreviated the appointed time of his being in the graue: that whilest the latter part of the first day, and the first part of the latter day, be reputed as dayes, no part of the number doth perish, for falsifying the Scriptures, and yet a great part of their lēgth is cut off, for the cōfort of his disciples. And whereas he was absent from them in the graue, for the space of fortie houres; he afterwards came, and remained with thē in the world, for the space of fortie dayes.

And mark (with me) further, from hence a worthie point. So earlie in the morning was *Christ* risen from the dead, that thogh these women, which came with oyntments and odors, to embalme him, were coming (as Saint *Iohn* saith) *while it was yet darke*, *Ioh. 20. 1*. Yet such was the speedy vprising of our *Sauionr*, that he was gone ere they came.

Shall

rate breuiat,
ut, vt dum
ad integrū
secundum
diem pars
primiti nouis-
sima, & pars
tertij priana
concurrunt, &
aliquantulū
de spacio tē-
poris deci-
deret, & ni-
hil de dicrū
numero de-
periret.
Leo de Re-
surr. Dom.
Serm. 1.

Ioh. 20.

I.

Shall wee thinke Christ scorned their good deuotion, now hee was risen, which hee accepted kindly, ere hee was crucified? Some of them had annoynted him liuing, and he tooke it gratiouſly: his feet with teares, his head and feet both, with ſpikenard.

Shall wee thinke hee now condemned, what before hee commended? No, ſaith *Bern:* *Renuit ungi, ſed parcens, non ſpernens*: hee reſuſed indeed to be annoynted, but ſparing the annointment, not deſpiſing the annointers.

Shall we thinke then that he delighted to delude and beguile theſe ſimple women? Not ſo neither, ſaith *Bernard*, *u Mulierum deuotioni, non eluſit. ſed inſtruxit*. This deuotion of theirs, he intended not to delude, but laboured to inſtruct.

What may it be then? Take it in a word. When they came with ſpices and oyntments to perfume his dead bodie, he reſuſed it: teaching

t Bern. ſuper
Cant. ſerm.
12.

u Id. ibid.

ching them euer after, how their deuotion should be pleasing vnto him: that is to say, not to spend anie thing vpon his dead bodie in the graue; but to bestow all vpon his liuing bodie the Church. *x Ipsam ungi, ipsam foueri desiderat:* The church, the church I say, his beloved Spouse, that is it which Christ desires should be annointed.

x Bern. vt
sup.

The ministers, her mouth and teeth, which breake the bread of eternall life, together with all other her feeble members, would Christ haue to be sweetened with the perfumes of your most holie deuotions, that so your liberalitie to the church, may prooue like the *Philippians* beneficence to *Paul*, y an odour that smelleth sweete, a Sacrifice pleasing, and acceptable to God. *Phil. 4. 18.*

y *Phil. 4.*
18.

Heerein, besides the precept of Christ, to informe and commaund vs, haue wee also the practise of good Christians, to reforme and amend vs.

And,

And, that I may not goe any further then where we are, the former benefactors to this present place, call for after benefites of the succeeding age, plentifullic to be bestowed to the good of the Church.

That worthie Ladie *Elizabeth*, Countesse of *Shrewsburie*, committed a great summe of money into the hands of that Reuerend father, *John Aylmer*, sometime Bishop of this Sea, for the better provision of those Preachers, which are sent vnto this place.

O how right this fittes with my former assertion, that women by grace, equall men in vertue, as by nature they come not behind them in wit. Whose example so moued the Reuerend father, that hee gaue out of his owne reuenues, three other parts, & made of one hundred pounds, foure, for the same end and purpose. Therein he proued himselfe a *John*, in that, though he did not at first goe out with her, yet after-

afterwards, hee did outgoe her.
For who should outstrip all men in
good example, if not Bishops? and
who should shine forth to others,
but such as be the Lights of the
world.

Afterwards, one *Thomas Russell*,
a good Citizen, added a yearely
pension of ten pounds, to the end
abouesaid, to teach you Citizens,
that as you haue euer bene recko-
ned with the forwardest in good
works, so you should be moued by
his example, both to reteine, & al-
so to increase that good reputation
that hath bin had of you: that so,
neither the way-faring Prophet
(who formerly with *Ezekiel* hath
bin forced to lodge among scorpions)
may from henceforth want, ei-
ther, a chamber, or a bed, or a table,
and candlestick: nor the Papists a-
ny longer accuse our religion of bar-
rennes, saying we preach Faith, but
ouerthrow *all good works*: & that our
religion is like the fig-tree, hauing

G

many

manie faire leaues of doctrine, but little or no fruit of good life. And thus much touching the second point.

The third part followes, and that is the trueth of his Resurrection: *Behold the place where they put him.* As if he had said, *Si non creditis oraculo, credite oculo.* If you cannot for ioy, conceiue the meaning of my wordes, or for sorrow belieue the truth of my words, looke into the graue, see the place emptie, and him gone: *Behold the place where they put him.*

In this point (I trust) I may be brieue. Certainly, I should doe you iniurie to vrge it much, seeing you are all (as I trust) good Christiãs, & belieue it to be most true. And my much labour in prouing the truth thereof, might insinuat a suspicion of your want of faith therein. *Qui nouit defendere fidem, saith Saint Augustine, titubantius est necessarius, non credentibus:* He that knowes how

a August. is
die sanct.
pach
Serm. 4.

to defend the faith, is more necessarie for him that doubteth, then profitable for him that beleeueth.

But put case there were some *Iewe* here, or a *Pagan*; Is it possible that he should not believe the truth of Christs Resurrection? Let him with these women, vse the benefite of his eyes. Let him looke to the manifold Prophecies and figures that went before it; the diuers concurrences, that happened together with it: and the often and vndoubted Apparitions that came to passe after it.

At the beginning, euen *GOD* himselfe declared it by Prophecie, *b Gen. 3. 15. The seede of the woman shall bruiſe the Serpents head.* *Dauid* afterward is bold and saith: *c Thou shalt not leaue my soule in hell, nor suffer thine Holie one to see corruption.* *Psalm. 16. 10.* And what meant *d Adams* sleepe till *Enah* was taken out of his side, and his waking af-

b Gen. 3.

15.

c Psal. 16.

10.

d Gen. 2.

21.

ter to liue with her as a louing husband, but that Christ also should sleepe in the graue, that out of his pierced side, the Spouse might be purchased, to whom hee should euer after wake, as a most vigilant and carefull defender?

c Gen. 22.

11.

What was signified by *Isaack*, laid as a Sacrifice on the Altar, ready to be offred, but presently loosed and vnbound againe; but that *CHRIST IESVS*, the true Sacrifice for the sinnes of the whole world, should be offred to death on the Altar of the Crosse, and the sorrows of death, immediately loosed againe, whereof it was impossible that hee should be holden?

f Gen. 41.

14.

This glorious Resurrection of the *SONNE OF GOD*, was further signified by *Ioseph*, ^t who a few dayes was imprisoned in the dungeon, & afterwards, aduanced to the regiment of a Kingdome.

g Judg. 15

14.

By *Sampson*, who while he slept was bound with ropes, but when he

he awaked againe, snapped them in sunder as threds.

By *Jonas*, ^b who was swallowed of a fish, but after three dayes cast ypon drie land againe.

Looke further, on the concurrences happening together with it, as the great Earth-quake ^e which then was. *Matth. 28. 2.*

h. Ion. 2. 10

e. Mat.

28. 2.

Sure, saith *Hilarie*, it was the vertue of his Resurrection, and signified, that, *Resurgente virtutum celestium domino, inferarum trepidatio comouetur.* The Lord of the heauenly powers arising, the weaknes of the infernall powers should be troubled.

f. Aquin. in Cate. super Mat. 28.

Consider the huge stone rolled & turned away frō the graue, with the handsome folding of the cloathes and napkins left behinde him, and weigh seriouſlie that same transparent Lie of the keepers; how euen then they proue *Christs resurrection to be true*: when they went about to make the world belieue it was false.

G 3

They

g^{Mat.} 28.
13.

They being therevnto hyred with money, gaue out, that *His disciples came by night, and stole him away, whilst they were sleeping.* Matth. 28. 13.

But O Children of the diuell, how absurdlie doe you speake? For if you slept, how can you tell hee was stollen away? and if you were awake, why doe you say you slept?

Againe, recount the manie Apparitions that he made after his resurrection. If I be not deceiued, *Paul & the Euangelists reckon eleuen seuerall Apparitions of Christ after his Resurrection: for more confirmation of the truth thereof, Sometime he appeared to comfort the sorrowfull hearts of his Disciples: son etime to conuince the obstinate hearts of his enemies. Sometime hee ate meate with them, & shewed them his wounds, which hee kept, saith Augustine, Non egestate, sed potestate, not for any*

h August. in
die Sanct.
Pasch.
Serm. 4.

any weaknesse in him selfe, but for the strengthening of others, especially, *ut sanaret vulnus incredulitatis*: That the apparant woundes of his crucified bodie, might heale the hidden sores of their vnbelieving soules.

Afterwards, saith Paul, *i* Hee was seene of more then five hundred brethren at once: and lastly of mee, as of one borne out of due time. 1. Corinth. 15. 6.

i 1. Cor.
15. 6.

These things being thus cleare, peradventure now you will wonder, why the *Iewes* belieue not *Christs* resurrection to be true? Surely, no other reason can be yeelded of it, but this, that partly obstinacie is come vpon *Israel*, till the fulnesse of the *Gentiles* be come in. And certes, euen wee which belieue the truth thereof, are not beholding to our selues for it. It may be saide to euerie faithfull soule among vs, as *Christ* saide to *Peter*, *& Flesh and blood hath not reuealed this vnto thee:*

k Matth.
16. 17.

1 Act. 26.
8.

m Conside-
ra autorem
& tolle du-
bitationem.
August. in
die San. Pal.
Ser. 4.

n 1. Cor. 2.
12.

o 1. Tim.
3. 10.

but my Father which is in heauen. Matth. 16. 17. For though Paul de-
maunds, ¹ Why should it be thought
a thing incredible vnto you, that God
should raise againe the dead? Act. 26.
8. And indeed, as *Augustine* saith,
m There is no cause of doubting, if
we consider the authour: yet such
is our obstinate blindness by na-
ture, y^e the most easie, plaine & true
things, are hard, harsh, and false in
our iudgement, till, n We haue re-
ceined the spirit of God, that we may
knowe the things which be of God.
1. Cor. 2. 12. In this regard, the
faith of Christ generally embrac-
ed in the world, is numbred a-
mongst the most famous myste-
ries of our religion. o Without con-
trouersie, saith Paul, great is the myste-
rie of godlines, God is manifested in the
flesh, iustified in the spirit, seene of An-
gels, preached vnto the Gentiles, BE-
LEEVED ON IN THE
WORLD, and receined vp into
glorie. 1. Tim. 3. 16. Hereupon Bern:
hath

hath this obseruation, *Tria opera, tres mixturas, &c.* That omnipotēt maiestie in the assumption of our flesh, did three workes, made three mixtures, so singularly maruellous, and so maruellously singular, that as he neuer did them before, so he was to doe them neuer after, *Coniuncta sunt quippe ad in vicem, deus & homo, mater & virgo, fides & cor humanum.* For there were ioyned together, God and man, a mother and a Virgin, faith & mans soule. The like also hath *Augustine* obserued. ¶ There are three incredible things, saith he, and yet haue they bin done. It is incredible that Christ should arise in our flesh, and that he should ascend vp to heauē in our flesh: and thirdly, *incredibile est, mundum, rem tam incredibilem credidisse*, it is also incredible, that the world should giue credit, to so incredible a matter.

To conclude then. As faith bids vs belecue the truth hereof, so,
hope

p Bern: in
vigili Nat:
dom. Ser. 3.

q August de
ciuit. de. lib.
22. cap. 5.

Et iam quip-
pe illum in-
uenit fidei,
sed adhuc
cum quærit
spes. Aug. in
Psal. 104.

hope requires vs to expect the power hereof: that is, that Christ our head, which once arose in his owne person, shall in due time also quicken vs. his members, in our persons: that so the head and the bodie, being coupled together, God may be all in all.

[Rom. 8.

34.

And let this hope be vnto vs an author, in all the stormes of aduersitie, to saue our soules from shipwracke. What saith Paul; *Who shall condemne?* It is Christ which is dead.

Ren. 10.

9.

Yea, so the Iewes and Pagans beleeue, saith *Augustine*; therefore Paul addes, yea, or rather *which is risen againe*. This none beleeues but a Christian. And in a sound beleeuing hereof, consisteth the verie saluation of our soules. For if

[Job. 19.

25.

thou shalt confesse with thy mouth the Lord Iesus, and beleeue in thine heart that God raised him from the dead, thou shalt be saved. Rom. 10. 9. Thus Job comforted himselfe, *I know that my redeemer liueth, and that he*

(shall

shall stand the last on the earth. Iob.

19.25. It is our duetic then, with patience to expect that in our selues, which through power we belecue God effected in him, and when death shall approach vs, as it were wholly to deuour vs; then, to cōfort our selues, with the thought of this, that, y

Though after our decease, wormes destroy this bodie, yet in the appointed time, we shall see God in our flesh. Iob. 19. 16. which God, the

Father, with his deare Sonne our Sauour, and the holy Ghost our comforter, three persons, and one euerlasting God, be all honour and glorie, Maiestie and do-

minion, ascribed for e-

uer and euer,

Amen.

FINIS.

y Iob. 19.
16.